



Share my testimony:

- The words that I frequently use to describe my experience are these:
- “It felt like I was waking up for the first time in my life.”
- I was asleep to the reality of God and His Kingdom.
- I believe this verse from Nephi is referring to something similar



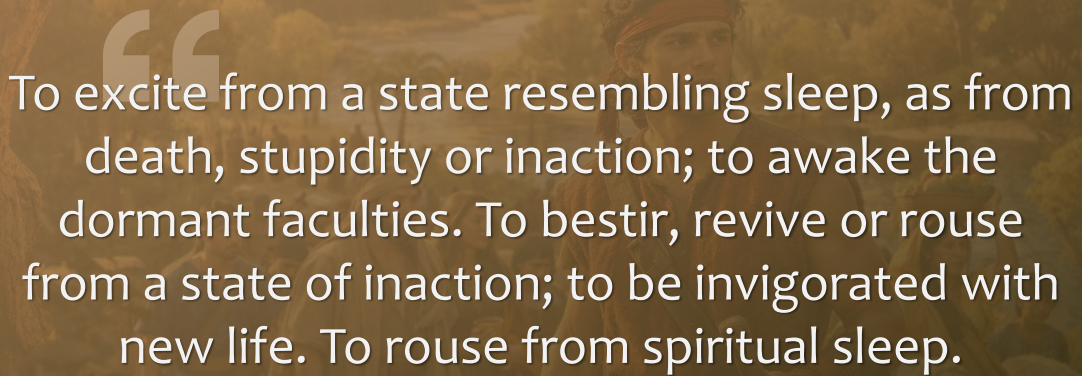
Nephi said: “Awake, my soul! No longer droop [sink or hang down] in sin.”

- Would that imply that his soul was asleep?
- If so, what caused it?
- I have to imagine seeing the death of his father, his continual battles with his elder brothers, and his insight into the future caused some dismay

To bring it to our day: Have we fallen asleep today?

- It’s hard to recognize because if you’re asleep, you’re unconscious to the fact that you are sleeping
- Once you’ve woken up, you know you’ve been asleep, but not during.
- Have the woes of the independent branches rocked us to sleep?
- Are we so tired of talking about the same things over and over?

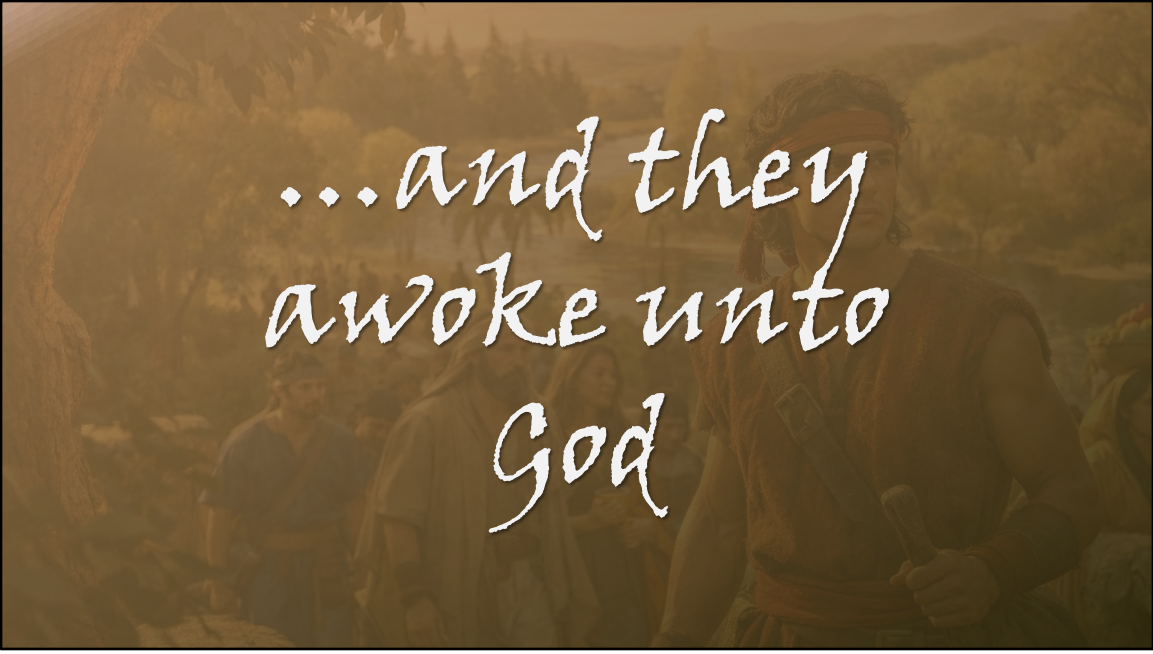
So let’s examine what Nephi meant and how it might apply to us.

A person with a headband is shown in a natural, outdoor setting. The image is overlaid with a large quote in white text. The quote is: "To excite from a state resembling sleep, as from death, stupidity or inaction; to awake the dormant faculties. To bestir, revive or rouse from a state of inaction; to be invigorated with new life. To rouse from spiritual sleep." Below the quote is the attribution: "– 1828 Webster's Dictionary".

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But first, let's examine the word awake itself:

- Some scriptural examples include 1 Cor 15:34 and Alma 3:11
- (Have them read these two verses)



*...and they
awoke unto
God*

He awaked them and they awoke unto God:

- It reminds me somewhat of Pilgrim's Progress,
- Once Christian reads the book there is a heavy burden upon his back.
- He has become aware of his situation.
- He awaked out of a deep sleep
- From a state of blindness and inaction



King David



Prodigal Son



Paul



Alma

What are some other examples of individuals awaking to the reality of God:

- King David, the Prodigal Son, Paul, Alma
- King Benjamin's people (Mos 2:1-6; 3:1-6)



The Apostles



Ten Virgins



Ananias &
Sapphira



Laman and
Lemuel

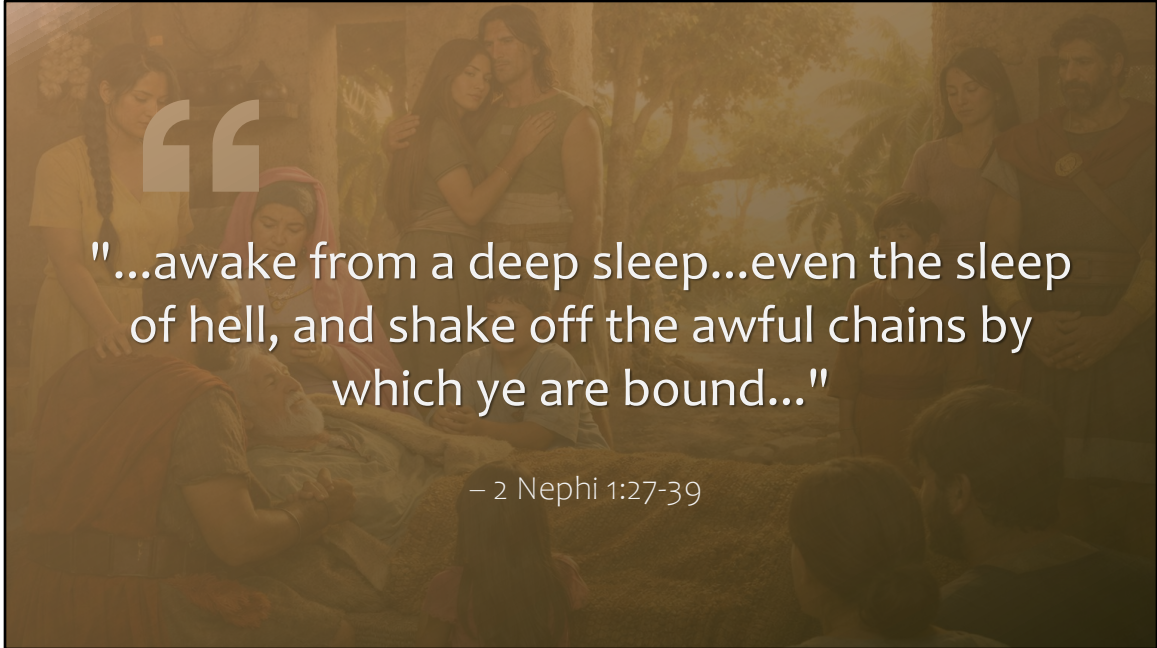
Can you think of any that never woke up or who went back to sleep?

- The apostles for a time
- The bridesmaids in the parable of the ten virgins
- Laman and Lemuel



Let's examine Lehi's words to his sons.

- He gives a powerful warning in 2 Nephi 1:27-39



“...awake from a deep sleep...even the sleep of hell, and shake off the awful chains by which ye are bound...”

– 2 Nephi 1:27-39

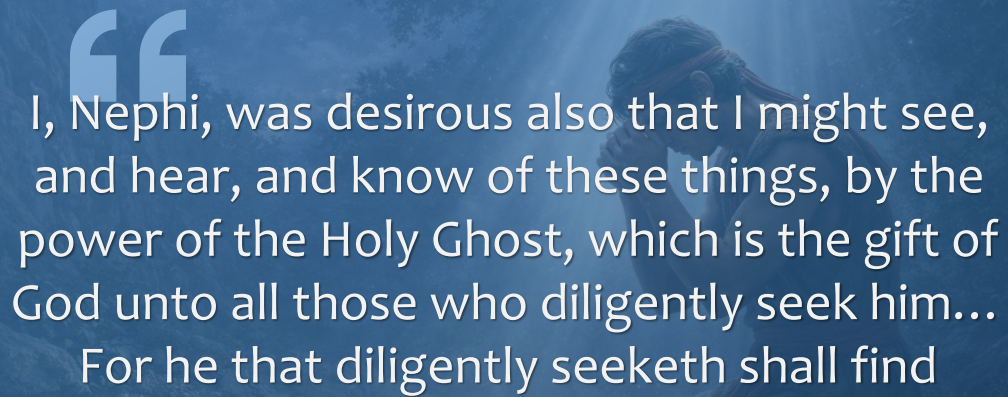
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- He gives a powerful warning in 2 Nephi 1:27-39
- “...awake from a deep sleep, even the sleep of hell, and
- Shake off the awful chains by which ye are bound...”
- No wonder Nephi wrote what he did in his psalm.



Let's examine Nephi's life

- As a young man, Nephi was uncertain.
- But he reached a point in his life where he was willing to seek.
- His father testified of the coming Messiah and Nephi wanted to know for himself,
- So he sought the Lord diligently (1 Nephi 3:26-38).



I, Nephi, was desirous also that I might see,
and hear, and know of these things, by the
power of the Holy Ghost, which is the gift of
God unto all those who diligently seek him...
For he that diligently seeketh shall find

– 1 Nephi 3:26-38

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C — Trust declared: v.34 — Nephi declares his trust in the Lord.
D — God’s past deliverances: v.35-41 — God has led, protected, and blessed him.
E — Questioning sorrow: v.42 — Why should he weep because of his afflictions?
F — Strength weakened / temptation: v.43 — Why slacken strength?
G — Anger and emotional turmoil: v.45
X — CENTER: vv.46-47 — *“Awake, my soul... rejoice, O my heart...”*
G’ — Anger addressed again: v.48 — Don’t be angry again due to enemies.
F’ — Strength renewed: v.49 — Rejoice and cry unto God.
E’ — Sorrow replaced with rejoicing: v.50
D’ — God’s future deliverances: vv.51-60 — Requests for protection and guidance.
C’ — Trust reaffirmed: v.61 — Blessed are those who trust God.
B’ — Refusal to trust in man: vv.62-63 — Cursed is he that puts trust in man.
A’ — Prayer and confidence in God: v.61 — My voice shall forever ascend to God.

Does it give us a clue to staying awake?

- Unbelief vs Trust,
- Sorrow vs Rejoicing,
- Giving in vs. Remaining strong,
- Anger vs peace.

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Meditation on God's word leads to prayer and confidence in God

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A study on God's word, and time in prayer leads to:

- Self-examination brings sorrows and realization that man is not to be trusted or relied on

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Self examination leads us to conclude that God is worth trusting in:

- Nephi instead declares his trust in God, which leads to a blessed life.

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Nephi's trust is built through recognition of God's blessings.

- It also encourages hope in future blessings.

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Previous testimonies stemmed from times of sorrow:

- That sorrow has been replaced with rejoicing

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The sorrow was rooted in a slacking of strength—giving in to the temptation:

- That strength is renewed however in our rejoicings.

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Anger and emotional turmoil leads to a weakened strength

- We must not allow the enemy place in our heart to afflict our peace
- Do not allow yourself to fall back into anger because of man
- The enemy isn't another human being, it's the powers and principalities of darkness which influence the world

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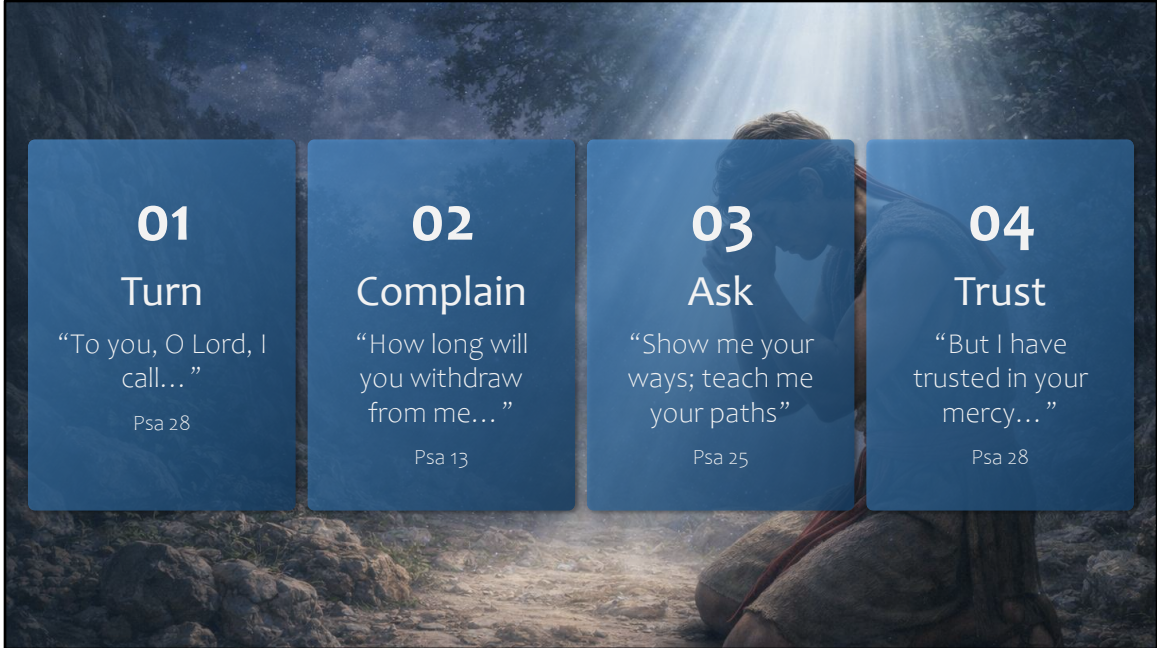
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⁴⁶)Awake, my soul! No longer droop in sin.

⁴⁷)Rejoice, O my heart, and give place no more for the enemy of my soul.

Does it give us a clue to staying awake?

- Unbelief vs Trust,
- Sorrow vs Rejoicing,
- Giving in vs. Remaining strong,
- Anger vs peace.



01

Turn

“To you, O Lord, I call...”

Psa 28

02

Complain

“How long will you withdraw from me...”

Psa 13

03

Ask

“Show me your ways; teach me your paths”

Psa 25

04

Trust

“But I have trusted in your mercy...”

Psa 28

Nephi was Lamenting. Four steps of lamenting from “*Dark Clouds | Deep Mercy*” by Mark Vroegop are:

1. Turn: pray (“To you, O Lord, I call...” Psa 28)
2. Complain: express feelings (“How long, O Lord, will you withdraw from me” (Psa 13)
3. Ask: what I need (“Show me your ways; teach me your paths” Psa 25)
4. Trust: “But” “Yet” (“But I have trusted in your mercy...” Psa 13)

Nephi is lamenting his weakness.

- Perhaps we need to do

the same.

- We must come to recognize that we are poor in spirit.
- We are powerless over our situation.

The world says this is a bad thing.

- But Jesus says, “That’s the good life...”
- Why? Because your hands are open.

Jesus begins the good news by describing – through His

eyes – what is the good life.

- Most English translations use the word “blessed,”
- but a truer translation according to the bible project is “Good is the life...”. **Bible Project Episode 396.**

The good is life for the humble, the powerless, the grieving, the unimportant, the hungry, the persecuted, etc.

- For in Christ’s upside-down Kingdom, they are the fortune ones.
- Because when we are impoverished our hands are open ready to receive the Kingdom.
- *“We live in a world where the good life is for the movers and shakers.*
- *But Jesus is saying the good life is for the empty handed, for theirs is the Kingdom.*



Our culture has been upended.

- The story of who we are and what we stand for has turned on itself.
- It seems like there are two paths.
- Try to bring back the glory days or create a future void of tradition.
- Neither will succeed.
- The only way to overcome death is life
- The only way to address the upending is by turning to Christ that He might do something new in us.
- He alone is the vine

Share dream



Jesus is the vine.

Jesus is the vine.

There is no other.

Our husband or wife or family is not the vine.

Our RB, or faction, or other religious or social group is not the vine.

Gentile America is not the vine.

Our political or social or financial affiliation or theory is not the vine.

Charlie Kirk was not the vine. Donald Trump is not the vine. Joe Biden was not nor Barak Obama; neither is Taylor Swift or Patrick Mahomes.

Our cell phones are not the vine...even though we can't put them down or seem to silence them most of the time in church services.

Our laptops are not the vine or the copious internet sites we habitually follow.

Our podcasts or news feeds are not the vine.

Our video games, or sports, or entertainment are not the vine.

Our conspiracy theories are not the vine.

Our theories on church history, or church organization, or location of BOM lands are not the vine.

Our testimonies of friends or relatives and past restoration glory days and traditions and even revelations received by men like Arthur Oakman are not the vine.

And ... As important as the scriptures are in study and worship, ordinances and sacraments where the power of godliness is manifest unto men in the flesh, and authority of priesthood of Christ's church...vital to church stability and administration of the spirit corporately...THEY ARE NOT THE VINE!

Jesus and Jesus alone is the vine.

Through Him and of Him all things are and have their being.

He is the vine.